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The Present Conflict of Ideals. A Study of the Philosophical Background of the World-War. By RALPH BARTON PERRY. New York: Longmans, Green & Co., 1918. Pp. xiii+549. \$4.50.

In his thirty-five chapters, a series of lectures, the author ranges far. The book searches for practical aspects of the more abstract discussion in "Present Philosophical Tendencies," following the topical order there used—naturalism, idealism, pragmatism, and realism. Professor Perry summarizes his standpoint in these words:

Realism is individualistic, democratic and humanitarian in its ethics. It is theistic and melioristic in its religion. Realism is essentially a philosophy which refuses to deceive or console itself by comfortable illusions. It prefers to keep its eyes open. But it is neither cynical nor embittered. It distinguishes the good from the evil, and seeks to promote it, not with a sense of assured triumph, but rather with the confidence that springs from resolution.

Perhaps the lectures may justly be described as an elaborate commentary and criticism of theories and practice made in Germany: like Dewey and Santayana in recent volumes, Dr. Perry traces the implications of its Kantian ethics, its Hegelian absolutism, its dogmatic socialism, its sentimental aestheticism, its political realism, and its cult of science and efficiency. Chapters on the philosophy of nationality and on national traits of Germany, France, and England are included.

New realism is congenial to sober and factual analysis of social problems. The lucid essays of Perry and Bertrand Russell should be supplemented by them and other realists with intensive and careful studies, in which the analytical skill and sense for fact of the realists may have free outlet.

E. L. TALBERT

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Syndicalism and Philosophical Realism. By J. W. SCOTT. London: A. & C. Black, Ltd., 1919.

"It has been the fate of both of the two perhaps most antagonistic philosophies of the moment to be made to provide support for syndicalist ideas—namely, the evolutionism headed by Bergson and the realism founded on Mr. Bertrand Russell." Mr. Scott is able to support this thesis by not taking Bergson and Russell very seriously and by taking Sorel very seriously indeed. Syndicalism (à la Sorel)

is class struggle for the sake of struggle—for victory—not for a bankrupt doctrinaire state socialism. That struggle is taken by the syndicalist (e.g., Sorel) as the epitome of life's reality. Bergson is the philosopher of life and evolution lived rather than thought about (*les données immédiates*); Russell is similarly realistic in mathematics, in metaphysics, in politics—where he speaks always of “activity, vigour, initiative, energy,” of the soul as “something repressed which must be let explode.”

In this fashion the author makes out his case. “The syndicalists (*viz.*, Sorel) love incalculableness. That is a feature of the given will. And Bergson's involuntary benediction upon the given, his anti-intellectualism, is precisely fitted to encourage them.” “The instrument is the strike, the goal is the autonomy, not of the community, but of an industry; and an industry's good is something less than the community's, something narrower and nearer. Now this is the movement which Mr. Russell's realism—his fondness for the given—has taken on midflight and helped on its way.”

The following are not mentioned in the book: (1) the war; (2) proletarian unrest during the war and armistice; (3) Russia (the word “Bolsheviki” nowhere appears); (4) the I. W. W. “preamble” is mentioned, but not the part it played in the indictment and conviction of the I. W. W. officers and leaders; (5) the C. G. T. is mentioned, but not its recent development away from revolutionism; (6) Jaurés is mentioned, but not his assassination. The last two chapters are a discussion of Russell's *Principles of Social Reconstruction (Why Men Fight)*, written in 1915. This proves that the book was not completed before the war. Russell's three other war-time books are not mentioned.

C. E. AYRES

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The Great Peace. By H. H. POWERS. New York: Macmillan Co., 1918. Pp. 329. \$2.25.

This is a war book written in anticipation of peace and to propose solutions of both the international question and the specific problems of each national group. It is not a treatise on permanent world-peace, for of that little hope is held. Rather is it a discussion of ways whereby the world may be carved up so as to lessen group conflict. Part I deals with nationality. A vigorous, militarized nationalism is upheld with some cogency and much speciousness of reasoning. The principle